Volume LXXI CHICAGO, AUGUST 7, 1913 Number 23

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

ON THE OTHER SIDE

A weaver standing at his loom one day,
  Wrought with uncertain hand some strange design.
  A tangled mesh it seemed, line blurring line,
Unsuited contrasts—warp and woof astray—
Sometimes he paused and pushed his work away.

"The task is hopeless," said he, and he sighed,
  But patiently resumed; and one by one
  The broken threads were mended.
                When' twas done
He turned the frame, and lo! upon that side
A radiant light his startled eyes did greet.
  What seemed confusion had been hidden law,
  And the designer's dream at last he saw
Resulting, lovely, perfect and complete.

Like that old weaver, troubled, faint with fears,
  We weave the fabric which we call our life,
And our ignoring fingers through the years
  Hold most incongruous threads—hard-knotted strife,
Broken ambition and entangled love,
  Faint hope, contrasting with intense despair,
  Dark hues of sorrow—all these are there.

But when the day shall dawn on heights above,
Some gracious light upon our work may shine,
  Revealing clearly how the Master's hand
  Guided harmonious each discordant strand,
And from the human fashioned the divine.

—*Unidentified.*

The Indian Messenger.

CONTENTS

Good Speech.—*Archibald Lampman*.....355
EDITORIAL—
Notes.....355
A Peace Program.....356
Germany's Contribution to the United States.—*Edwin D. Mead*.....357
Gradatim.—*John Gilbert Holland*.....359
Religious Freedom.—James G. Townsend.....359
Can University Students Be Interested in Religion? If so, what kind?—Rev. J. T. Sunderland.....360
Assurance.—Harriet Lake-Burch.....361
Helps to High Living.—William C. Gannett.....361
THE SUNDAY SCHOOL—
"Faith" and Trust".—James H. West.....363
The Growth of the Hebrew Religion. Lesson XXII. Daniel.....361
Halt the Fortifications at Panama for Sober Second Thought.—*Selected*.....363
CORRESPONDENCE—
Regarding Mr. Cummings' Address.—Carlyle Summerbell.....364
THE STUDY TABLE—
The Amateur Gentlemen.—E. P. Powell.....364
THE FIELD—
Canada and the United States.—*The Century*.....365
Billings Lecture Foundation.....365
Rev. John Daniel Jones of Bournemouth, England.—*A. G. Moody*.....365

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
1047 W. Thirty-Fifth Street
CHICAGO

FOR Ice Cream
Unexcelled in Flavor, Richness and Purity, telephone Oakland 290
FROZEN ARTS
743 East 43rd St.

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :
Oakland Printing House 161 East 39th Street Phone Doug. 4305

Milwaukee - Downer College
Milwaukee-Downer Seminary
MILWAUKEE, WISCONSIN
College Courses lead to Bachelors' Degrees. Home Economics Courses for teachers. Seminary admits to Eastern and Western Colleges. Music, directed by Emil Liebling; diploma. Art, Elocution, Gymnastics and Athletics. Combines advantages of city and country.
MISS ELLEN C. SABIN, President

1902—One Wagon
1911—10 Wagons
and
Four Automobiles
We are patronized by those who desire and appreciate an excellent quality of laundry work.
BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Drexel State Bank
Cottage Grove Ave. and Oakwood Blvd.
A convenient bank for South Side Residents, where your account will be appreciated whether large or small.
Savings accounts can be opened with one dollar or more, on which three per cent interest is paid.
This bank is open Saturday evenings from 6 to 8 in addition to the regular banking hours.
RESOURCES OVER $3,000,000.00
Oldest and largest bank in this section of the South Side.
Your Account Invited

THE Keeley Treatment
For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always
We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.
Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.
The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776
Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Do Your Rugs Need Cleaning?
Rugs and Carpets Cleaned by Compressed Air and Renovated -- Oriental Rugs Naptha Cleaned
LET US FIGURE ON YOUR RUGS PHONE DREXEL 231
SCHUMANN & CO.
3954 COTTAGE GROVE AVENUE

DREXEL MARKET HOUSE
Fred Welberry—Robt. H. Ramm
GROCERIES, MEATS AND VEGETABLES
3958 Cottage Grove Avenue
Telephone, Drexel 115 Telephone, Auto 73-096
ORDERS PROMPTLY ATTENDED TO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI · THURSDAY, AUGUST 7, 1913. · NUMBER 23.

GOOD SPEECH

Think not, because thine inmost heart means well,
Thou hast the freedom of rude speech: sweet words
Are like the voices of returning birds
Filling the soul with summer, or a bell
That calls the weary and the sick to prayer.
Even as thy thought, so let thy speech be fair.

—Archibald Lampman.

The placing of homeless babies in babyless homes is said to be the avocation of Judd Mortimer Lewis, a staff poet of the *Houston Post.* The *Literary Digest* says: "Mr. Lewis writes a column of verse and jokes every day, but he finds time to place many homeless babies in babyless homes." During the six years he has been running his 'Baby Bureau,' without any child placing society back of him, he has placed two score babies in sure enough homes. The whole story as told in the issue of July 19 is worth reading.

The repaired statue of St. Mark made long ago of copper sheets has now been restored to its place on the summit of the rebuilt Campanile in Venice, and it has ball-bearing mountings so that it will swing more readily to the winds. This is an idea for our ecclesiastics. Let us give our haloed saints ball-bearings and thus bring the reverences of the past down to date. We want a Christianity of improved construction and a Christian Church with ball-bearing mechanism.

The age of heroism is not passed, the heroes are not all dead, and the field of Mars is not the only, or, the best place to develop courage. *Collier's* for July 19 gives the thrilling story of George Crell under the title of "The Fortunes of Citizen Crell," by Peter Clark MacFarlane. Crell is a young newspaper man, a gentle but valiant patriot, born in Missouri, with a radiant face that suggests a masculine Jean d'Arc. He has climbed upon the ladder of journalism into the conspicuous leadership that makes Denver a city to reckon with. A little more time to make the story known and Denver will be notable for being the home of two national characters. Two men who have led the way out of municipal degradation and political unrighteousness on to high lands of justice and integrity,—Judge Lindsay and Commissioner Crell. Let their stories be told and their tribe will surely increase.

It is said that the number of people who went to see the moving pictures in Baltimore in six weeks, equalled its total population. This is either a compliment to the moving pictures or a reflection upon the population. Which? The moving picture has come to stay. As it is one of the high triumphs of applied science, it should be leveled up so that it may ennoble the minds it so successfully entertains. How to secure this, represents perhaps the most perplexing problem presented to the pedagogue and the preacher of today.

The *Evening Post* of New York has a column study of the "New Laureate," in which it seems reasonably satisfied over the appointment of Robert Bridges. The quoted lines would seem to justify the opinion that Mr. Bridges is a lyric poet, showing in this capacity the natural instinct and finish of a Jacobean (whatever that may mean). But the editorial closes with this painful perplexity:

> It may be wondered whether Mr. Asquith got a penny's worth of pleasure from appointing one who in these days has dared to write, even in a triolet:
>
> All women born are so perverse
> No man need boast their love possessing.

Mark Sullivan, in his comments on Congress, in *Collier's,* says:

> There is today in Washington, with President Wilson in the White House and the Democratic party in control of both the Senate and House, such a condition as reformers for many years have dreamed of and fought for. The progressive element is completely and securely in the saddle. The Democrats may make mistakes of judgment; they make take action along the lines of principles which are fundamentally ill adapted to progress. When they come to dealing with the regulation of business they probably will make this sort of mistake, for they will be pioneering in a new field. Also, here and there in the Democratic regime are spots of decidedly low efficiency. But there is nothing in Washington which corresponds with the situation when Uncle Joe was in power and Jim Watson was his right hand. The cleaning out that reformers dreamed of is complete.

The story of the great engineering triumph in harnessing the Mississippi River at Keokuk, Iowa, is second only to that of the building of the Panama Canal. To understand the mechanical triumph involves a liberal education in engineering. It is at the present time the boast of the builders that it was achieved by a private syndicate and not by the government. Perhaps this is to be spoken of in humiliation and not in pride. St. Louis, a hundred and forty-three miles away, has a contract for sixty thousand

horse-power for ninety-nine years to come. All this is to be wrought by the ever flowing river without which the engineering skill of the men would be useless. Is the river to flow for the benefit of humanity rather than for the benefit of any syndicate of capitalists, however skillfully administered? This is the fundamental economic question of today. The future will demand an answer.

Dr. Seaman, who has been commenting upon the Japanese army sanitation, as reported in the *Literary Digest* for July 19, says: "The Japanese were the first to recognize the true value of the medical officer in times of war." He says that "In her record-breaking campaign with Russia this medical officer was given an auxiliary force of more than 44,000 men, known as 'sanitary soldiers'—an absolutely unknown factor in our American army." Perhaps, after all, what we have most to fear in Japan, in case of war, is her superior science and her more effective administration. Against this unfair advantage more battleships count but little. Better send our American boys to Japanese schools, or, if we must preserve a military attitude, import a few Japanese professors for West Point and Annapolis.

We believe that the first woman regularly admitted into the Police Force of Chicago was one appointed to serve this season at the Thirty-ninth Street Bathing Beach. She was unofficially introduced to a certain portion of her young constituency, at the opening of the season, at one of the social dances given the boys and girls at the Abraham Lincoln Centre. One swallow does not make a summer. One woman on the Police Force may prove but little whether she be a success or a failure, but the advent of the sex into the Police Force is a prophetic movement of much significance. It means the slow supplanting of force by love, of brawn by brain, of rude handling by gentle persuasion. Don't laugh, gentlemen, it is coming! Don't sneer skeptics, it is reason! Quit mouthing your empty phrases and proceed to apply the gospel you preach, and to practice the piety you profess. It will work, sure enough, if you give it a fair trial. Don't wait for "kingdom come" before you begin to work for the kingdom.

Seldom has the camera achieved more graphic results than in its service as a reporter of the Gettysburg Peace Reunion. The auditorium with its capacity for fifteen thousand listeners, the tented city with its accommodations for fifty thousand or more, and the poems in black and white of the veterans gathered round the Camp Fires, are present-day triumphs which suggest pictures not yet within the reach of the camera,—pictures of the better time to come, pictures of the unborn great-great-grandchildren to whom the relics of Gettysburg, the cannon and the bayonet, will be inexplicable curiosities, as hard to understand and as difficult to realize as are now the instruments of torture used in the Inquisition,—the thumb-screw, the rack and the "Iron Maiden." The reunion at Gettysburg ought to hasten the death of militarism and all the pomp and glory connected therewith. The Boys in Blue and Gray were valiant fifty years ago, but their greatest achievement is found in their triumph over prejudice and hate, their ability to forgive and forget since "the cruel war is over."

A Peace Program

We are asked to state what the "peace people" would do if they could. We answer:

1. They would stop building more battleships. Not foolishly, blindly, or defiantly, but they would have the most civilized and favored nation declare its intention to stop, and to ask the associate powers of the world to join with it in a limitation of armament based on the existing status.

2. They would have the most civilized and favored of nations declare its intention to gradually reduce its army and navy budget,—systematically, according to a proposed ratio, and ask the associate powers of the world to join in such a reduction of armament.

3. They would have the most civilized and favored of nations propose to associate powers the organization of an international navy police, to consist of a fleet or fleets of battleships, contributed according to an agreed ratio, based upon the relative strength of the nations, to be under the control of an International Naval Commission, to be used whenever necessary to preserve the peace of the world, and to interfere upon occasion between the belligerent parties who yield to the barbaric impulse to fight when they ought to be governed by law and their grievance be duly adjudged by legal methods.

4. Having established this international police force for the high seas, the peace men would have the most civilized and favored of nations propose a commission for the consideration of an international land force, to be used in the same way and to be available under proper conditions and within certain rulings for the suppression of internal rebellion, when asked for by any government belonging to the compact.

5. Paralleling this movement the peace men would perfect the International Court of Arbitration at the Hague, the most civilized and favored of nations to seek a compact with all the associate powers agreeing to submit all questions of dispute, beyond the reach of the diplomacy of the parties concerned, to the final arbitration of this International Supreme Court. And the peace men would have this same most civilized

and favored of the nations invite, and use all of its influence and skill in persuading, all other nations to enter into a similar compact.

6. This pact would be urged and fostered by a resolution on the part of the most civilized and favored of nations in the world, that there can be no questions of "honor" or "vital interest" beyond the scope of such a settlement. That while absolute justice is not for fallible men, there is no other method that would approach as nearly to absolute justice, and they would further declare that the least effective of all methods to secure justice is the brutal appeal to arms, which always slaughters the innocent with the guilty and visits the highest penalty upon the unoffending and the defenseless.

7. Having accomplished this, the peace men would have the most civilized and favored of nations declare to the world that it was going to dismantle its fortresses and disband its army except that portion of it necessary to contribute its quota to the International Navy and Army, and such forces as might be necessary to enforce law and order within its own boundaries.

8. The peace men would have the most civilized and favored of nations proceed aggressively to invest such moneys as are saved in this movement towards disarmament in the building of better roads, the maintaining of better schools, and the furtherance of that better understanding between nations that will surely come from the recognition of a community and not an antagonism of interests between the powers of the world.

9. The peace men would ask the most civilized and favored of the nations of the world to lead in a movement towards perfecting the Hague Conference into an International Parliament, to meet at stated intervals of five or ten years, with duly accredited delegates, to perfect a world union for mutual encouragement, protection and development. Looking eventually towards formulating the terms of an international exchange of citizenship, making easy by international regulations the transference of allegiance on the part of a standardized citizen from one nation to the other.

10. Lastly, the "peace men" are taking the next Hague Conference very seriously and are hoping for very definite enactments along these lines: (a) The neutralization of the Panama Canal (like the Suez Canal), the great waterways of the world, and the lesser powers (as Switzerland and other powers are now permitted to grow to their highest efficiency unmolested. (b) Rendering all private property on the high seas in times of war immune, as it now is held sacred on land. (c) Making the lending of money to warring nations by outside parties, either individuals, corporations or nations, to be declared a violation of neutrality as the furnishing of firearms and other munitions of war are now considered.

The peace men hold that this is no "wild dream" program. It indicates not disordered but educated minds. Some such program as this is not the product of "fanatics," "cranks" or "impractical reformers," but rather the logical necessity of advancing civilization. It is the line of march upon which humanity is traveling and greater progress in this direction has already been made than an unenlightened public, party-blind selfish politicians and race-limited and creed-bound citizenship can understand.

Germany's Contribution to the United States

Just after the American republic had been launched, Immanuel Kant, the greatest of German and of modern philosophers, published his famous tractate on "Eternal Peace." It was in some respects the most remarkable prophecy and program ever made of an organized and peaceful world. It was published in 1795, during Washington's administration, during the French revolution, and a few years after the American revolution, in whose success Kant had taken such great satisfaction, and with the inspiring principles of which he was in such profound sympathy. In his great tractate he boldly identified the cause of peace with the cause of self-government, and it would almost seem as if he had the new American republic in mind when he wrote:

> If happy circumstances bring it about that a powerful and enlightened people form themselves into a republic—which by its very nature must be disposed in favor of perpetual peace—this will furnish a center of federative union for other states to attach themselves to, and thus to secure the conditions of liberty among all states, according to the idea of the right of nations, and such a union would extend wider and wider in the course of time by the addition of further connections of this kind.

As he believed that the primary condition of universal peace must be predominant self-government in the world, so he believed that the course toward it must be the course of political publicity—and he inveighed against secret treaties as sharply as the peace party in France, with so much reason, has been inveighing against them the present year.

Immanuel Kant was not the only illustrious German whose sympathies were with us in the revolution. The admiration of Frederick for Washington is well known. Hessians were hired to fight us—that was the day of mercenary soldiers—but Steuben and DeKalb came voluntarily to help us, and their service was conspicuous. If self-government must come before peace comes on a large scale, then it was fitting that the American sent to Berlin to represent us in 1911 at the dedication of the Steuben statue there should have been Richard Bartholdt, the champion of peace, the president of the American group of the Interparliamentary Union.

While we remember the Germans whose sympathies and whose hands were with us in our struggle for independence, we do not forget that our very map is dotted all over with towns whose very names—Chatham, Pittsfield, Foxboro, Conway, Grafton, Wilkes, Barre—are memorials of the great Englishmen who

were with us also, fighting as valiantly for us in Parliament as our fathers fought at Bunker Hill and Trenton.

The German element in the United States at the time of the revolution was already large, and it has gone on becoming larger and larger, and has long been the second element in our population. If Prof. Faust's analysis is right ("The German Element in the United States," ii., 27), of our total white population in 1900 of 67,000,000, there were 20,000,000 of English blood, 18,000,000 of German blood, 14,000,000 of Scotch and Irish blood, with the balance of other national stocks; and, while the numbers were greater in the last census, the relations of those of English and German descent probably did not greatly vary. It is a surprise to many to know that the number of Americans whose roots are in the mother country is not much greater than those whose roots are in the fatherland. There are states like Wisconsin, two-thirds of whose people are of German blood, and great cities like Milwaukee, St. Louis and Chicago, more German than English. New York itself is the fifth Germany city in the world. Three-fifths of our total white population, and these the determining factor, are English and German. The United States is essentially a Teutonic nation.

The services of German-Americans in our civil war, in our politics, our literature, our journalism, our music, our education, in every field of our American life, have been so conspicuous that it is almost invidious to single out any German name for praise. Two eminent names have just been emphasized anew for us by impressive commemorations. In April, Senator Root devoted his presidential address at the annual meeting of our American Society of International Law to recalling the signal international services of Francis Lieber, whose famous code of regulations of war, prepared at the request of our government during the civil war, had been promulgated on the April day in 1863, just 50 years before Senator Root's commemorative address. That humane and almost revolutionary code was, in its field, epoch-marking; and so complete was it that when, a generation later, the first Hague conference approached the subject, the enlightened laws of war which it adopted were little more than a repetition and indorsement of Lieber's memorable code. In his student days in Berlin, Lieber had been thrown into prison for his poems of freedom; he had gone, as Byron went, to fight for the liberties of Greece; and it was for liberty that he came to America, beginning in Boston the illustrious career which was also identified with South Carolina College and with Columbia College in New York, at which last place he prepared his famous "Code of War for the Government and the Armies of the United States in the Field."

In May, on Morningside Heights, New York, at the very time that New York was welcoming the British delegation on the commemoration of the century of peace, and within speaking distance of Columbia University, so memorably identified with Lieber's Code, there was dedicated a statue of Carl Schurz, who, like Lieber, paying in a German prison in his youth the penalty of his love of liberty, came like him to the United States for liberty and for that great career as scholar, journalist, soldier and statesman, which belongs among the proud possessions of our last generation. He stood for the highest ideals in our public life. "The stars are what we must sail by," was his answer to him who asked why he would strive for ideals that were distant as the stars. He loved liberty and he loved mankind, and to both devotions the Morningside memorial pays tribute together. Stirred always by the highest in German idealism, his definition of American citizenship was the highest; and he felt the cardinal duty of his adopted country to be the leadership of the nations away from the hoary old war system to international justice and peace. At the great International Arbitration Conference at Washington in 1896, his was the most eloquent and impressive word. He said:

> As an American citizen I cannot contemplate this noble peace mission of my country without a thrill of pride; and I must confess that it touches me like an attack upon the dignity of this republic when I hear Americans repudiate that peace mission upon the ground of supposed interests of the United States, requiring for their protection or furtherance preparation for warlike action and the incitement of a fighting spirit among our people.

The obligations of our own higher scholarship to the universities of Germany have been incalculable. The first American who visited a German university was Benjamin Franklin, by interesting coincidence, precisely he among the founders of the republic, whose impeachments of the war system were most constant and emphatic. It was in 1766 that Franklin attended a meeting of the Royal Society of Science of Goettingen, then but a generation old as a university, and it was to Goettingen that the first illustrious group of American students went half a century later, the advance guard of the great army of American students, numbering thousands, who have been to Goettingen, Leipsic and Berlin and the other seats of German learning during the century which followed. Edward Everett, George Ticknor, George Bancroft and Joseph Cogswell constituted the distinguished pioneer American group at Goettingen, the first two going in 1815; and Bancroft was the first American to take a German university degree. By eloquent coincidence it was this first American graduate of a German university who became half a century later the first American ambassador to the new German empire. There have been years in the last century when in all the German universities together there have been at once nearly 1,000 American students, nearly 500 in Berlin alone; and the thousands of American scholars now occupying teaching posts in our higher schools and universities, whose culture and training were so largely gained in Germany, and who love the German people, are a potent pledge, added to our great German population, that between these two great nations at least there shall always be good understanding and good will.

In the present noteworthy international movement among the students of the world, which movement has created the Cosmopolitan Clubs in 30 of our American universities and multitudes of similar organizations in other lands, it is a significant and grateful fact that the new International Clubs in many of the German universities were the result of American initiative; and few things are doing more to promote fraternity and mutual respect in the world of scholars than the exchange professorships established by Germany and the United States. Out of this movement has grown the Amerika-Institut at Berlin, that splendid library placing at the service of German scholars and students all that throws best light upon the life, history and institutions of the United States. It were to be wished that there were just such a German Institute in New York,

and especially one in London. What England chiefly needs today is that close familiarity with Germany which exists between German and American scholars. From the Scotch universities many students have gone in the last half century to perfect their training in Germany, but from the English universities but few have gone—and the neglect has been at cost. I was present in 1909 at the fifth centennial of the University of Leipsic, my own German university, and to a group of Scotch professors who had also studied there, I lamented the mischievous misunderstanding of Germany at the time in Great Britain, with the resulting strain. "Do not say Britain," they exclaimed; "say England. There is no thoughtful man north of the Tweed who shares the feeling. We Scotchmen count it simply a fit of the English sillies." The word threw light at once upon the geography and one considerable ground of the periodical panic in the United Kingdom about a German "invasion."

I wish that at this approaching centennial of the beginning of the great procession of American students to Germany there might be founded at Berlin a practical memorial in the form of a German-American house, to meet the social and intellectual needs of the now great American body in the German capital, to become a rallying point for Germans and Americans, to become a center of international enlightenment, to contain the necessary library and conference rooms, bearing the names of Bancroft, Everett and the illustrious pioneers, and especially a hall bearing the name of Immanuel Kant. The building should be called the Andrew D. White Memorial, in honor of the great scholar, now our international Nestor, who has through the long years done so much for German-American friendship, who rendered America and the world such conspicuous service as our ambassador to Berlin, and who went from that high post for the time to lead our American delegation at the first Hague conference.

Edwin D. Mead.

GRADATIM

I count this thing to be grandly true,
  That a noble deed is a step toward God—
  Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are 'neath our feet;
  By what we have mastered of good and gain;
  By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we resolve, we pray,
  And we think that we mount the air on wings
  Beyond the recall of sensual things
While our feet still cling to the heavy clay.

Wings for angels, but feet for men!
  We may borrow the wings to find the way—
  We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
  From the weary earth to the sapphire walls;
  But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached by a single bound;
  But we build the ladder by which we rise
  From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—John Gilbert Holland.

Religious Freedom

While Unitarians stand for what they believe to be great fundamental truths, such as the fatherhood of God, the leadership of Jesus, the innate and indestructible nobleness of human nature, and that goodness is salvation, they also stand for complete religious freedom, for the fullest liberty of thought.

Now I maintain that this attestation should not be merely verbal, but that we should heroically make it our common attitude. In other words all persons should be allowed the possession of their sincere views, and for holding them we should not withdraw our communion, sympathy or respect. They should be treated with the utmost tenderness, and we should approach the study of their ideas with the same "sweet reasonableness" which we ask for our own beliefs.

But suppose there are those who believe the Bible, despite its marvelous spirituality, poetry, philosophy, literature, is, with its indecencies, cruelties and superstitions, an entirely human book. Who believe that Jesus was a sublime historic figure, and one of the great human ideals, and that if he were divine, he was divine only as all human beings are divine? Others again who believe the idea of immortality is only a dream, and personally have no desire for future existence. Who believe that the conception of God raises more problems than it solves; who are pantheists like Shelley, agnostics like Huxley, scornful satirists like Swinburne, sturdy haters of Christianity like Nietzsche. And some who believe in the religion of Science; that it opens for them the temple of Beauty; that it gives a true peace, divine significance, not to a future heaven, but a heaven here upon the earth; that it gives an Atonement not fanciful and supernatural, but one through which, by our own efforts, we can save ourselves from sin and shame, and that it shows how there arose from the primal chaotic ocean, from cell and fish and serpent, from the monstrous, grotesque beasts of the jungles, through ages of evolution, this dreaming, yearning, learning, loving, thinking, sinning, repenting Man. Suppose they thus believe, should we look at them askance, or approach them with a feeling of superiority?

Mrs. Bellamy Storer in the *North American Review* says that men with such views are dangerous to morality; that morality, the family life, order and authority depend upon a profession of faith in Deity and adherence to the Catholic or Protestant Church. And she thinks that schools where religion is not taught are a menace to the nation. On the other hand, Mr. H. Fielding Hall, who is a keen observer, says in the *Atlantic Monthly* that all schools must be secular, "for religion of all kinds is apt to dull the intelligence." I think Mrs. Storer is right when she says that "morality depends on religion," but she forgets that morality also depends on *thought*, the freest thought; that unless there is a high intellectual level, there cannot be a high moral level. My friend, Dr. Charles F. Dole, in his noble plea for "Church Union" in the *Christian Register*, says that all persons can unite, evangelical Christians and those of no religious profession, "if they seek to do righteousness, if they wish to know the truth, and share a deep sentiment for human welfare and progress."

James G. Townsend.

Can University Students Be Interested in Religion? If so, what kind?

There is a somewhat widespread impression abroad that university students are a peculiarly difficult class to reach with religious influences. In a sense the impression is well founded: they are difficult to reach by any religious appeal that seems to them not in line with the spirit which they find in their university work. The spirit of a true university is that of free inquiry, independent thinking, respect for scientific methods, distrust of the arbitrary and the dogmatic. Every student of any intellectual strength soon imbibes this spirit. The result is, that if religion would win his attention and respect it must approach him in the same spirit. In many cases the fact that in the past he has often seen it associated with a very different spirit, tends at first to make him indifferent toward it, or suspicious of it; but generally this is only superficial. The great majority of students in our universities—particularly is this true in our great democratic state universities—are serious young men and women, who are not indifferent to the deeper side of life. Approach them with a religion that is earnest, devout, reasonable, alive, that lays no galling fetters upon thought, that appeals to their intelligence, their manhood and womanhood, their consciences, their souls' deepest instincts and highest ideals, and no class of persons listen more respectfully or more sympathetically. This judgment is founded not only upon an experience of twenty years at the University of Michigan, but also upon much observation at other colleges and universities.

Ours is a transition time, and therefore a crisis time in Christian thinking. The scientific spirit is everywhere. Religious thought must be adjusted to it. Our universities are the best of all places for the foundations of this adjustment to be laid. The thinking young men and women in our universities, who are so soon to become the intellectual and moral leaders of the nation, are the class of persons with whom it is most important that the readjustment should begin. Our churches everywhere ought to understand this and provide for it.

What aspects of religion are university students most interested in? My experience and observation compel the following answer. They are interested (1) in worship, if it is earnest, sincere, reverent and without cant. They are interested (2) in practical good works, and can be led to almost any length of effort in helping to carry out sensible plans for benefitting almost any class of human beings. But above all else, they crave help (3) in their religious thinking. They want light on the great, serious religious problems which are all the while rising in their minds,—which are being forced on them at every turn by their scientific and historical study. To be more specific: while they differ much individually, I have found their interest, as a whole, to be greatest in the following six general subjects:

1. The Bible. But the Bible must not be treated in the old dogmatic way. There must be reverence, but fearlessness and no dodging of facts. They want to know what the Bible is in the light of modern scholarship. They want to know its origin, its significance to those who wrote it, what its real value is and why, what is its relation to religion to-day, and what is its place in the world. Their minds are full of confused ideas concerning it; they want this confusion cleared away.

In this connection special mention should be made of the life and teachings of Jesus. A growing number of thoughtful young men and women feel in a dim and yet very real way the charm of the personality of the great Prophet of Nazareth, and they eagerly welcome such intelligent and unbiased study of the records we have of him, and of the times in which he lived as will tend to bring them into real touch with his life, his thought and his spirit. Provision should everywhere be made for this.

2. Christian Doctrine. There is much disparagement of doctrine heard to-day in many quarters. We are often told that nobody cares for doctrines any more, especially that young people do not, and least of all students in our universities. But here again it is easy to be deceived. Certain doctrines of the past are dead, certainly; and intelligent people to-day are fast losing interest in certain methods of treating doctrines which have been prevalent in the past. But religious doctrines in the sense of intelligent thought about religion, an intelligent philosophy of life, intelligent views of God and man and the Bible and Jesus and duty and immortality,—doctrines in this sense have not lost their interest, and never will, to the thoughtful and earnest. My experience is that university students are not more interested in anything than in finding rational views of religion and intelligent grounds for faith.

3. Religion and Science. Such subjects as science and religion, and particularly evolution and religion, are of interest to large numbers of students; and if studied with intelligence, candor and reverence, they are as profitable as they are attractive.

4. Christian Sociology. Social and sociological questions are everywhere pressing to the front in present day thinking. This is as true in universities as elsewhere. The result is an imperative demand for Christianity to take up these questions. Christianity professes to stand, centrally, for human brotherhood. It must give a new interpretation of hnuman brotherhood in the light of all these pressing social, industrial and human interests. Here are themes of never-failing attractiveness to university students.

5. Comparative Religion. The world is fast growing cosmopolitan. One fine thing about our great universities is that the cosmopolitan spirit is particularly active there. Necessarily this affects religion. The young men and women who are eager to get knowledge of other nations and other civilizations besides their own, also find themselves interested to obtain knowledge of other religions besides their own. In my many years of experience with students, I have found few subjects so popular, either for Bible class work or extended lecture courses, as the great Historic Religions, the great Sacred Books, and the great Religious Prophets and Teachers of Mankind. And the influence of such studies I have found to be exceedingly good, both in giving broad and sympathetic views of religions generally, and in creating intelligent appreciation of Christianity.

6. Christian Denominations. If it is worth while to study the great religions of the world, why is it less worth while to study the leading divisions or

sects or churches into which our Christianity has become separated? As a fact, few subjects interest so many young people. Of course it is of the greatest possible importance that the spirit in which the study is conducted should be sympathetic, appreciative and wholly non-controversial. The aim must be to find out when and why each sect arose, how it differs from other churches, what has been its particular mission in the past, and what is its distinctive mission and work to-day. If the study is pursued in a spirit of fairness and sympathy, it is found not only to interest a surprisingly large number of young people of all denominations, and outside of all, but it has a noticeable effect in producing respect for all denominations and the Spirit of Christian harmony and unity.

Biographical subjects, I mean the lives of men and women who have done things really worth while in the world, I have always found attractive to students. Hardly less so have I found studies of great and noble literature, in order to derive life lessons or moral and religious uplift from such literature. These subjects, however, are somewhat better adapted for treatment in lectures than for class study.

The truth is, there is no lack of subjects, and subjects of great religious and ethical importance, in which to interest the great mass of the more thoughtful minds of our universities, if only the pastors, teachers and leaders in charge of the work are alive, in earnest, in sympathy with the progressive spirit of the time, and equipped with adequate knowledge, training and moral enthusiasm for their great task.

REV. J. T. SUNDERLAND.

ASSURANCE

No effort can be vain. The energy
Of Christendom is perfectly conserved;
And what I do expending hope and prayer
Into the tangible materials of men
Whether by skill or sordid toil, and leave
At all men's daily doors, a working song,
Or tool, or thought to brace the intellect,
Is well. The lips that falter so in song
May curve full strong to birth the melody;
The tool may clasp glad hands with labor,
And the thought may save some hopeless soul
From desperation. It is laziness
Gross and unfine, to indicate a selfish interest
In selfish ends. Life is so complex,
So fitted in mosaic mimicry
That what I do today borders tomorrow,
And we stand always with many-sided lines
Describing our exterior. The text
Borders the context; and the day
The night. Surfaced and very calm
The studded stars pass port and out at sea
Sail heavenward. Seasons and times,
Cycles and entities appear and reappear.
Nature contains her elements, and there
Where worlds hold congress with the suns
Is bartered the complex powers of men
Sealed in the secrets of divinty.
Man shall not fail, the mind declare a void.
He shall not fail, with law upon his side
Breeding success of failure. All his ways
Mark out a processing for hope
Through varied forms of life and death,
All the known histories provide that God
Publish himself at nature's stern behest
Into a reading distance.
We transcribe
His thoughts to parchment in a day,
Sign his good name who took a million years
To spell it to the sun, quibble the words
And quarrel for expression
And forget that God has spoken again.

Youngstown, Ohio. HARRIET LAKE-BURCH.

Helps to High Living

SUN.—The unconscious good that we do is probably the larger part of the good most of us do.

MON.—To win a true friend, you and I must love Truth and Right better than that friend, however dear.

TUES.—If you have a *beautiful* good friend, then thank God twice.

WED.—Certainly love is the force by which, and home the place in which, God chiefly fashions souls to their fine issues.

THURS.—This is the beginning of all Gospels,—that the kingdom of heaven is at hand just where we are.

FRI.—To our work we owe more education than to anything else in life, spite of the hard names we sometimes give it.

SAT.—God's great blue day is incomplete
Without my work well done.

WILLIAM C. GANNETT.

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XXII.

DANIEL.

TEXT: *No manner of hurt was upon him, because he had trusted in his God.* DAN. 6:23.

The things which most interest the student in the book of Daniel are those of which the author said little or nothing; they were commonplaces to him and so mentioned only incidentally. Back of its faulty history and wild, wierd visions lie the germinating ideas and thought seeds which in the course of 300 years reached their flowering in New Testament dogmas and doctrines. It is the best example in the Old Testament of the apocalyptic writing which was the favorite form of literary expression at that time, and of which, in the Biblical collection, the book of Revelation winds up the list.

The Millerites deduced the day and date of the second coming of Christ from this book, also it is the final authority for the Seventh Day Adventists and other similar sects who prophesy a definite time for the coming of the end of the world, ever shifting the epoch further into the future as time proves their calculations erroneous.

The author speaks of the prophets as though theirs was an age far back, and as if at the time he wrote the canon was already closed. But as this book was written in Hebrew and sprung into instant popularity, the Rabbis were forced, after a sharp struggle, to open the lids for its admission, placing it, not among the prophets, but in the Hagiographa, among the books of the lowest degree of holiness.

The Messianic hope begins to loom large now in the minds of the Jews. Their tyrannical ruler, Antiochus Epiphanes, the Greek, is trying to overthrow the religion of Jahveh and to force these stubborn subjects of his by means of persecutions, to adopt the Greek gods. He has profaned the Temple in order to compel the Jews to change their faith. By his order Onias, the high priest, has been deposed and slain, and as a result the first Maccabean rebellion has sprung up. If

they would retain their faith the Jews must unitedly resist these encroachments. They are beginning now to look with homesickness upon their former political life when the prophets were in their glory and when they were a free people. So the hope for a Savior and Deliverer, who will lift from them the heel of the opprssor, is coming to be supreme in the minds of the Hebrew people.

The story of Daniel is contained in the first six chapters of this book, which bears his name. The author is trying to encourage his people in a time of distress and in order to accomplish this he twists and turns history with great freedom, telling by way of illustration, what a people firm in their belief did in the glorious days of the past. It is a political pamphlet detailing local and contemporaneous history under a thin veil of other times and circumstances. There were vague traditions of a Daniel far back in the history of the Jews, and several Daniels are mentioned in the Old Testament, but none of them answer to the description of this author's hero. The time of the story is placed in the sixth century B. C., the place is Babylon. The events are the experiences of four young captive Jews at the court of Babylon, and their triumphant emergence from severe tests of their loyalty and faithfulness to their country and their God. By means of miracles they are delivered from every snare. Their case is desperate but God never fails them.

The story ends at the seventh chapter; then come wild visions of beasts, angels and horns; wierd prophecies purporting to have been uttered four hundred years before, under which is concealed local history, which the scholar has small difficulty in identifying.

The writer mis-spells the name of the king of Babylon and makes Belshazzar the son of this king while the Babylonian records show that Belshazzar was the son of Nabonidus, a noble and a usurper. Though he has heard of Cyrus he makes Darius the Mede the conqueror, but secular records show no king of Babylon by the name of Darius. He makes Darius the father of Xerxes. Darius Hystaspis was the father of Xerxes but he ruled 13 years after Belshazzar. In giving the interpretation of the vision of the Image and the Stone, the author indicates the interpretation of the whole series of visions. All these persecutors shall be destroyed by the nation of Israel. Nebuchadnezzar, though insane, recognizes that he is being punished by the God of the Hebrews for indignities to Jahveh's people. Then comes a beautiful song, an interpolation, ending with the exaltation of the God of Israel. The stories of Belshazzar's feast and of Daniel in the lion's den have been fertile subjects for poet and painter.

The popularity which the book engendered helps to fix its date. Ecclesiasticus, one of the books of the Apocrypha, written between 200 and 180 B. C., contains no mention of the book of Daniel. So popular a book would probably have been spoken of had it been in existence. Antiochus Epiphanes reigned from 174 to 154 B. C., and the date of Daniel may be placed about the middle of his reign in the time of the Maccabean rebellion,—somewhere round 165 B. C.

If the book is but a political tract written under local conditions to encourage a handful of people in an obscure corner of the world, what interest can it have for us? It is most valuable because of what we can read between the lines.

1st. It shows the change in the thought of God taking place in the minds of the people. Here is the first mention by name of certain angels, and these same angels appear later in the New Testament narrative. They derive their power originally from God, yet they act on their own initiative. God is retiring into the position of a far-off ruler delegating the duties he formerly performed himself to these subordinates. It is a direct outcome of the political condition of the people. Angels and their activities are coming to the front in the affections of the Jews.

2nd. Belief in the Resurrection or active life after death is becoming strong. This is also foreign to early Hebrew thought. These things with the large number of Persian words used with the Hebrew show the strong influence which Persian thought is gaining over the Hebrew religion. The early Hebrew writers seem to know nothing of a future life. All their promises to their people are blessings for this life. Length of days is prayed for. There is no difference between good and bad after death. Death ends all, and the spirit hovers round the place where the body is buried. Isaiah 65:19-20 shows the idea of Messianic happiness in Nehemiah's time. But the Persian ideas of Immortality,—the Resurrection and promise of future blessedness, made too strong an appeal to be resisted, though even yet they were not generally accepted. The author of Job has heard of the idea of a future life—Job 14:13-17—but he seems to reject it and never again refers to it. The resurrection was first made the reward of the martyrs for their faith, and finally all the faithful come in for this blessing. The longing of the people for a time of surcease from persecution made these ideas more and more acceptable. They did not want their enemies to prosper, however, so the doctrine of hell for the wicked begins to grow. This was of immense satisfaction to human nature, though their best writers struck the note of universalism. It is the gradual growth of thought, through three or four hundred years, of a people yearning for relief from oppression—first in this life, then in the life beyond.

The beauty in all this is that after all doubts, discouragements, oppressions, persecutions, hope in the human mind outweighs despair. Optimism is the great constructive force, pessimism is destructive. The benefactors of the human race are the builders who tear down only to erect greater things, not the iconoclasts, whose whole mission is to destroy.

QUESTIONS ON DANIEL.

1. Of what kind of literature is the book of Daniel an example?
2. What sects find their authority in this book? How?
3. Why was Daniel placed by the Rabbis in the Hagiographa?
4. Give some of the facts in Jewish history of this time.
5. What is the plot of the story?
6. How is its date fixed? When was it written?
7. Give the reasons why the book is valuable to us.

Prof. Wilhelm Ostwald, who won this year's Nobel prize in chemistry, has studied the history of great men of all time and declares that geniuses are born geniuses by accident of nature. Great talent is not inherited and is not conveyed by inheritance to children. He proves that neither the parents nor the brothers and sisters nor the children of men of genius possessed genius. A genius is just as likely to come from a tenement or a farmer's cottage as from a millionaire's mansion.—*The Voice of Freedom.*

"Faith" and "Trust"

What a dear and satisfying thing for a minister, that members even of his earliest parishes keep in touch with him through all the after years! Twenty, thirty years or more may pass; those who were young grow into middle life, those who were in middle life grow happily and peacefully older and yet younger;—both meet then in the timeless zone of the spirit, where is neither youth nor age, but friendliness and love only, and common yearnings and trusts. Changes of residence may separate by hundreds or by thousands of miles, as in the particular instance below referred to—it makes no difference; the mails cover the distance speedily, and the hearts that were wont to beat together of old throb together anew.

A day or two ago there came to the writer of this brief article a love-letter from a young-old man, now of seventy-five earthly years, yet still a boy in affection and innocence and hope, an unconscious seer in soul and in things of the inner life. It was the third or fourth time he has written this year. The letter last previous had brought also his recent photograph, a fine, strong face,—sent "hoping to emphasize my wish to cling to my hold on your memory, which we must suppose will not be for many more years of my own." So says the letter, though how needless the picture for that particular purpose! Sent also, he added, "for the reason that Whittier's little maiden was 'sorry she spelled the word!'" Could any reason be more gratifying to the recipient? (See Whittier's *"In School Days."*)

It is, however, to quote briefly from the most recent letter of this correspondent that this article is offered to UNITY.

After speaking contentedly of his present somewhat lessened personal activities, he continues:

"The world still moves on, if without my especial aid and if not for my especial behoof; and moves certainly in 'the same old way'—mankind ever seeking for and finding new desires, and then exhausting human ingenuity and every human power to supply those desires. This is what college and university, and mankind as a whole, call 'Progress'! For myself, I cannot call it progress—it is not progress. To me there has been no progress during 3000 years. Soul is the criterion of progress; and to-day the same great queries that men discussed in cave and tent, from before Abraham down to Darwin, Spencer, and Emerson—'What is life? where beginning, where ending, what for?'—still remain unanswered. My own answer is: 'Not for me to know or care'—and I know not and care not. In the arms of the prevailing universe I came to be, and I will lay me down in peace in the same embrace. Faith is nothing—*trust* is all things. Affectionately yours," etc.

In the presence of these calm, candid, truthful words,—words of knowledge and of fact,—how wild and foolish, how eminently unreligious and wicked even, seem the dogmas, creeds, and ecclesiastical requirements of churches and "denominations." Concerning the great question of origin and the great question of destiny and the great question of God and the great question of "salvation," no soul alive here on earth knows one iota; nor concerning them did any being who ever yet aforetime lived on earth know one iota. Yet in their name blood has flowed for thousands of years, flesh shriveled at the stake, famishing bodies crumbled into dust in dungeons; in their name incantations still go on in the year 1913 in countless Christian and "Pagan" sanctuaries—neither one of them nearer the real actuality than the other; and in their name in this year 1913 men of lofty soul and loving service, of high intellect and irreproachable life, are barred from even Universalist and Unitarian pulpits and parishes because they cannot honestly subscribe to dogmas distinctly asserting what is distinctly impossible of knowledge. An instance of this latter occurred here in my town quite recently, through ecclesiastical domination, though the parish was unanimous in its desire for the minister. If the men would lie they could have the job.

Happy those of us who can nevertheless still believe in man and in man's possible nobility, and in man's growingly superb earthly future; and say, as concerns all the rest, with my faithful aged correspondent, one "always young for liberty": "Faith is nothing—*trust* is all things. In the arms of the prevailing universe I came to be, and I will lay me down in peace in the same embrace."

Tufts College, Mass. JAMES H. WEST.

Halt the Fortification of Panama for Sober Second Thought

Ex-Governor John D. Long of Massachusetts, Secretary of the Navy under President McKinley, presiding at the banquet given in Boston on the evening of May 10 to the British delegation to the conference on the celebration of the hundred years of peace between Great Britain and the United States, lamented the proposed fortification at Panama as a mournful contrast to the unfortified Canadian frontier, which we are now commemorating. The fortifications, he said, are a menace and a challenge to war; and he wished that instead a statue of Jesus Christ, like that on the Andes between Argentina and Chile, had been erected at the Panama Canal to proclaim peace to the world. He believed that such a statue, a perpetual challenge to peace, would be a real insurance of the preservation of the canal.

The Massachusetts Peace Society, on the 22d of May, adopted unanimously the following declaration, transmitting copies to the President of the United States and Senators and Representatives of Massachusetts in Congress:

"The Massachusetts Peace Society, assembled at its annual meeting, solemnly condemns the program of the military party of the country to make of Panama a new Gibraltar, and earnestly urges that the fortification of the canal be stayed for the country's sober second thought, to secure if possible the realization of the original purpose, clearly contemplated by the Hay-Pauncefote treaty, to make the canal as neutral as Suez, the highway of the nations, simply policed, entrusted to the respect of all. We believe that it would thus furnish as signal and convincing an illustration of the international security created by mutual confidence as the unfortified Canadian frontier, which has been for a century the safest frontier in the world. By very virtue of its freedom from armaments and the frictions they provoke, this has been a cardinal factor in the steady maintenance of peace between the United States and Great Britain. At this centennial time, when we are proudly and gratefully commemorating this great lesson at the North, we urge the nation not to be betrayed into a menacing and disas-

trous contrary policy at the South; and we urge the peace party of the country to unite in the demand that the opening and dedication of the canal shall not be, as has been proposed, by a portentous naval demonstration, but by such worthy and fitting observances as shall symbolize and emphasize the significance of this great public work for commerce, civilization and the friendship of peoples."—*Selected.*

Correspondence

To the Editor of UNITY:

I suppose any further comments upon the address of Mr. Cummings delivered before the Free Religious Association would place one among those outside the tent where the hero quietly sits and meditates. While not being anxious to qualify for Mr. West's *hoi polloi,* I should like to call attention to one phase of the discussion that has not been unduly emphasized. And that is, that the "cross" means many different things to the everyday world outside of university circles. To some, the cross stands for the blood atonement, to others it symbolizes the love of God for the sinner, to others the great lessons of sacrefice and service, to other the vicariousness of suffering, and to others the love of the Christ, and yet to others it symbolizes the supreme hideous picture of the practical fruits of sin. These are suggestive of the fact that symbolism stands for whatever the man who chooses the symbol stands for.

Mr. Cummings proposes, if I understand him, to acknowledge the insufficiency of the present day Christian civilization, reconstruct its philosophy and theology along the lines of the extension family idea as taught by Plato and Jesus, and take the symbolism of an astrological legend in the place of a very horrible historical crime. Whether men would gain the family ideal by a change of symbol from an historical occurrence to an astrological legend, no matter how beautiful, is open to question. And what is still more open to question is the implications in Mr. Cummings' statement that, "The errors, superstitions, persecutions, wars, hatreds, intolerance, strife of the nineteen Christian cenutries is punishment enough for the crime of the cross." This is too much like some of our orthodox brethren who put the blame of about all the evil in the world upon his Satanic Majesty. The cross is used by people, especially the leaders of the people, mainly as they choose. And it is therefore hardly fair, to make the symbol alone responsible for "persecutions, wars, hatred, intolerance, strife of the nineteen Christian centuries."

On the other hand, I am sure that I voice the sentiment of a vast army of men and women who work among the average people, who will heartily approve the "family kingdom of Heaven" to come *now.* It is what many sincere souls yearn and pray for, among all classes and in every walk of life. You may remember the mention of a good man by Luke. "And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ."

Many to-day are looking for the "consolation of Israel." It is coming, not as any one expects it, but surely it is coming. With this hope in our hearts, how can we be disappointed, and how can our prayer fail of answer?

For the extension of "the supreme, family, spiritual law,"

"Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee!"

Fall River, Mass. CARLYLE SUMMERBELL.

The Study Table

THE AMATEUR GENTLEMEN.

From *Little, Brown & Co.* I have "Joyful Heatherby" and "The Happy Warrior." There is no great genius in either of these books, yet they constitute a couple of very readable novels. On the other hand, I get from the same house one of the most masterly novels of our generation. It is "The Amateur Gentleman," by Jeffery Farnol, who last year gave us "The Broad Highway." If this volume were lost in a set of Dickens, and no one living to identify Dickens, it might remain in the list, more than creditably to the author. He may fairly be classed as the Dickens of our generation. I only wish that we could have the scene of a similar novel transferred from England to America. The hero of the story is a new type, strong, clean and every way lovable. The author has superbly fathered the fellow, not yielding a bit to the heredity notion of high birth. He has also given him that sort of education, which is not dipped up by the spoonful out of our schools, but is gathered by solid boy and youth experience. This chap undertakes to get up into a higher class of fashion, but he carries his own instincts and training with him, making a failure of the job, although he wins great applause, and sweeps the docket, so long as they imagine him to be high-born. He recognizes that he is only an "amateur gentleman;" and that the real nobility lies in being a man. On the whole he is the manliest young man I have seen in print for a long while. Every other character in the book is marked with sterling individuality, full of character, and in all ways working out results interesting as they are witty. However, read this book for yourself.

I am still reading the Beaver book; and hope that my readers have taken my advice, and will carry with them into the vacation world the volume "In Beaver World," published by *Houghton, Mifflin & Co.*

The Country Gentleman has, in July 12th, given its readers an admirable article on "The New Woman;" how she can give up a dollar a day in the town for three dollars in the field. The fact is women are now proving themselves entirely capable of going into the harvest field and helping out the western farmer with his wheat or his corn. We imagine the suffragette problem concerns work and wages far more than it does casting votes. *The Country Gentleman* is handling very practical problems, but not one of them more practical than this of women as field workers.

E. P. POWELL.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN

EDITORIAL CONTRIBUTORS:

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

CANADA AND THE UNITED STATES

From James Davenport Whelpley's discussion of the relations between Canada and the United States in the *August Century* we quote the following:

"The ties between five-sevenths of the people of Canada and the people of England are those of tradition, sentiment and blood, while the like ties of the other two-sevenths are to France and the United States. It may be true that such ties constitute a tangible force, but that is a matter open to debate, and not to be settled until it comes to a question of international disputes. The ties between Canada and the United States are those compelling bonds of geographical and economic likeness, reciprocity of needs and markets, natural routes for trade and transportation, sympathetic financial exchanges, individual investments one within the confines of the other, to say nothing of the fact that more than a million Canadian-born—a number equaling one-seventh of the present population of Canada—have found homes and profitable occupation in the United States, within easy hailing distance of their native land; and in that land are perhaps half a million or more people who were born in the United States.

There is no rivalry between the United States and Canada. The interests of the two peoples are identical; the needs of both countries can be filled one by the other. No thought of conquest originates south of the Canadian boundary, and no thought of surrender from within. The resources of Canada, developed to their utmost, are only supplementary to the needs of the people of the whole continent; and to the south lie the great masses of population which are increasing in density at such a rate as to invite the prediction that before many years have elapsed it will require the highest potential energy of both peoples to supply their actual wants. The extension of American trade in Canada cannot be checked by laws or restrictions; the expansion of American markets for Canadian produce will be measured only by the ability to supply.

BILLINGS LECTURE FOUNDATION

Rev. J. T. Sunderland, M. A., has been appointed a lecturer on the Billings Foundation by the American Unitarian Association to visit Japan, China, the Philippine Islands, Ceylon and India during the fall and winter of 1913-14. It is expected that he will spend the month of September in Japan, October in China, November in the Philippines and Ceylon, and December and January in India.

The object of Mr. Sunderland's lecture tour is to carry the message of Modern Religion, in the progressive, non-controversial and constructive form in which it is held by Unitarians and other Liberal Christians, to thoughtful minds in the Orient,—with the belief that a common ground of sympathy, mutual appreciation and co-operation ought to be and may be found, between the liberal and progressive forms of Christianity and the venerable historic faiths of the East. He is prepared to preach and to deliver series of lectures, single lectures and addresses where desired and where suitable arrangements for the same can be made.

Mr. Sunderland has been pastor of important churches in Chicago, Ann Arbor and Hartford (United States); Toronto and Ottawa (Canada); and London (England). He is the author of a number of books on the Bible, Palestine, Liberal Religion, and the Relations of Religion and Science. Some years ago he was sent by the British and Foreign Unitarian Association to India to study the religious, educational and social conditions of the Indian peoples, and to report upon the same on his return to London. He has long been a special student of Oriental affairs and has lectured extensively on these subjects in the United States and Canada.

NOTE.—Mr. Sunderland made a short visit at Abraham Lincoln Centre, *en route* to San Francisco, from whence he will sail within a week for Japan.

W.

REV. JOHN DANIEL JONES OF BOURNEMOUTH, ENGLAND

Congregationalists are especially interested in the announcement that Rev. John Daniel Jones of Bournemouth, England, is to be present at the Northfield General Conference which opens the first of August and is to address the gathering daily. He comes from

The Unitarian Advance

A Monthly Magazine of Progress in Religion
GEORGE H. BADGER, EDITOR

ASSOCIATE EDITORS
JOHN HAYNES HOLMES, EDGAR SWAN WIERS, HENRY WILDER FOOTE, CHARLES WESLEY CASSON, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON

CONTRIBUTING EDITORS
REV. THOMAS R. SLICER, of New York
REV. JABEZ T. SUNDERLAND, of Hartford, Conn.
REV. THOMAS VAN NESS, of Boston
PRES. FRANKLIN C. SOUTHWORTH, of Meadville, Pa.
REV. WILSON M. BACKUS, of Minneapolis, Minn.

THE UNITARIAN ADVANCE
is for all of us, all together. It aims to be the organ of no restricted section, no segregated group, no separating party, and no "peculiar idea." It stands for "the open door" for ideas, with a square deal for all sides.

THE UNITARIAN ADVANCE
Stands pre-eminently for the **Forward Movement** in religious thought and activity—for the fundamental principle of Unitarianism.

THE UNITARIAN ADVANCE
has a resolute purpose.—but it is not dull about it. It is dead in earnest,—which makes it very much alive. It is progressive,—that is, always interesting. It is not afraid of new ideas; and its editors have the courage of their convictions. Besides, we do not deem it essential always to say things in the same old way.

Subscription, One Dollar. Address
THE UNITARIAN ADVANCE
104 East Twentieth Street, New York

$53,000.00

BEING GIVEN AWAY

to those who act as the local representatives of **EVERYBODY'S MAGAZINE** and **THE DELINEATOR**—all in addition to liberal commissions. Let us show you how you can

Secure a Share

simply by forwarding the subscriptions of your friends and neighbors and collecting the renewals of our present subscribers. Try for THIS month's prizes. There are lots of prizes that can be won only by persons living in towns same size as your own. Write at once to the

BUTTERICK PUBLISHING COMPANY
Butterick Building, New York City

GREGG SHORTHAND

holds the world's record for accuracy—**99.6% perfect**—made by Mr. Charles L. Swem on solid non-court matter. On court testimony, Mr. Swem wrote **268 net words per minute**—only one word below the previous world's record.

Gregg Shorthand is the **easiest system** to learn and by far the most efficient in practice. It is taught in over 2,000 schools because with it students can obtain more satisfactory results in a given time than is possible with any other system.

START NOW—Day and Evening Sessions

Gregg School is the largest school in the world devoted entirely to shorthand training.

Let us send you a catalog. Write for a copy to-day, or, better still, call personally and note for yourself the many advantages enjoyed by our students.

GREGG SCHOOL
Telephone Central 3739
32 S. Wabash Avenue **Chicago, Ill.**

England as the leading Congregational divine in that land and as chairman of the Congregational Union which has just completed the raising of $1,250,000 for supplementing the salaries of underpaid clergymen. During the past four years the total responsibility of this work has laid on his shoulders. He is to preach in Dr. Jewett's New York church this summer, and is an able, sound and scholarly expositor of the Bible.

Although he has never been at Northfield before his previous visit to the United States a few years ago, he made a deep impression on the Congregational Board, before which he spoke.

A. G. Moody.

East Northfield, Mass.

PROCTOR ACADEMY
Andover, N. H.

A school for boys and girls conducted under the auspices of Unitarians. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Central heating and lighting plant. Complete sanitation. Separate dormitories. Gymnasium. Athletic advantages. School farms of 150 acres. College Preparatory, Agricultural, Domestic Science, and Commercial courses. Board and tuition $250 a year. Tuition Scholarships for ten students. For catalogue and full information address

FRANCIS TREADWAY CLAYTON, PRINCIPAL

THE ARYAN

The Hindu Paper of Canada

Published at 630 Speed Avenue
VICTORIA, B. C.

Send your subscription and write for advertising rates to
S. SINGH, Managing Editor.

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
Phone Oakland 78. 1117 E. 47th Street
Choice Plants and Cut Flowers

Tel. Douglas 3882 Est. 1873

Wm. Wilson
Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery and Hardware
3831-33 Cottage Grove Avenue,
CHICAGO

Winter Home in Summer Land
"HICKORY CREST"

beautiful private home, all modern conveniences, thirty-acre grove, five minutes of Southern R. R. Station, now open to a few boarders. Special attention to convalescents or those seeking a mild, dry climate for winter. Milk, butter and eggs produced at home. Terms, fifteen dollars per week. References exchanged.

Address

"HICKORY CREST"
Seneca - - South Carolina

A MAGAZINE of LAUGHTER
THE FUNNIEST OF ALL THE FUNNY MAGAZINES
Primful of wholesome wit and humor. Join the campaign for One Million subscribers by sending 25 CENTS in Coin for One Year or five(5) separate subscriptions for $1.00. Foreign sub'ns, 25 cents extra.
THOMPSON'S MAGAZINE, Dept. , 326 Federal St., Chicago

The Meadville Theological School
MEADVILLE, PA.
Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalog address, The Registrar, Meadville Theological School

A Veritable Human Document

THE AUTOBIOGRAPHY OF A WORKING WOMAN
By ADELHEID POPP

With Introduction to American Edition By Jenkin Lloyd Jones

An impressive account of the struggles of a woman who undertakes to earn her own livelihood. Will be read with interest by all who are concerned with the great problem of the woman toiler.

Dr. Jones says in his Introduction:

Here is the story of a "working woman" who has felt the bitterness of hard, unrelenting toil, and out of the agony of such a life has been brought into sympathy with the Gospel side of co-operation. It is a book that ought to find a place among the religious books on the center-table of the rich.

With portraits, 12mo. $1.25 net, $1.35 Postpaid
Of All Booksellers, or
F. G. BROWNE & CO.
Publishers, Chicago

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY
Milk :: Cream :: Butter :: Buttermilk
DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?
4221-4229 State Street
Telephones at all Division Offices
EVANSTON :: CHICAGO :: OAK PARK

THE MAXIMS OF PTAHHOTEP

A beautiful and interesting Card has been prepared as an Easter gift for the pupils of All Souls Sunday School. The sentences are taken from an Instruction Book for the use of Egyptian Youth edited in the time of the Pyramid Builders. The size is 12½x8½ inches with richly colored border. Copies can be procured for 25 cents.

UNITY PUBLISHING CO.
700 Oakwood Blvd.
CHICAGO

40 Miles. See Chicago Parks and Boulevards
SIX PASSENGERS FOR $10.00
High-Class Touring Cars
AUTOMOBILES AT REASONABLE RATES
FOR ALL PURPOSES
DAY AND NIGHT SERVICE
Phones Douglas 3268 Automatic 79-806
OAKLAND AUTO LIVERY
826 EAST 39th STREET

CREAMERIES:
Beecher, Ill., Orland, Ill., Goodings' Grove, Ill.

Dowd Pure Milk Co.
4326-34 Wabash Ave.
Phone Oakland 474

Milk and Cream of the Highest Grade Bottled in the Country.

OUR MOTTO:
Purity, Cleanliness, and Efficient Delivery

FRLE BOOKS
By Emanuel Swedenborg,
"Heaven and Hell," 624 pages;
"Divine Providence," 605 pages;
"Four Leading Doctrines," 593 pages;
"Divine Love and Wisdom," 598 pages.
Sent to any address on receipt of postage, 6 cents per book or 24 cents for the set.
THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY
3 W. 29th St., New York City.

The Subscription Price of
UNITY
is $2.00 per annum

Up to July 14, twenty-one nations had accepted the principle of the Bryan-Wilson peace proposal. These are Italy, Great Britain, France, Brazil, Sweden, Norway, Peru, Russia, Austria-Hungary, Netherlands, Japan, Germany, Bolivia, Argentine, China, Dominican Republic, Hayti, Spain, Portugal, Belgium and Denmark.—*Exchange.*

ASK YOUR DEALER FOR

Jones Dairy Farm Products

We Make

SAUSAGE, HAMS, BACON and LARD

We will be glad to send you one of our little books containing recipes upon request

MILO C. JONES
Jones Dairy Farm
FORT ATKINSON :-: WIS.

Free Reading!

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.

Removal Notice

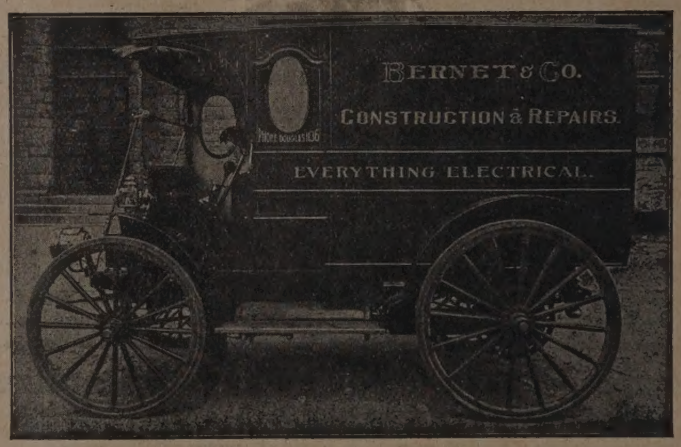
FORCED TO MOVE

The building which we now occupy will be torn down January 1, 1913. We have secured the entire building at 24 West Lake street, near State, where we are permanently located. However, we shall continue to operate this store at 24 North Wabash until December 31.

Telephone, Central 480

White Sewing Machine Co.

GEO. E. CAUGHEY, Manager



Prompt Service - Best Workmanship

4532 St. Lawrence Avenue

PHONE DREXEL 1435

O. Huppenbauer G. A. Gunggoll P. J. Hiselman

EXPERT REPAIRS, BATTERY RENEWALS AND SUPPLIES

Royal Electric Garage

556-606 E. 40th St.

Half Block East of Vincennes Ave.

PHONE KENWOOD 4146

Buy your wife an Electric and keep it at the Royal Electric Garage. WE HOUSE ELECTRICS EXCLUSIVELY. No dirt or grease from gasoline in this garage.